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> in this respect they are far superior to any of the Arabs of Algeria, for example. Family life is more open and cordial among them.

children do not speak the name of their father, especially if he is a gouatigi, or family head, and when a swarm of children are enjoying themselves around their old daddy, only one word is on all the little lips to awaken his attention, avoid his reprimand, call for his caress, and bring forth his smile: Koké-yo -- koké-wé! (2)

> 2. I use the word Koké-yo -- (Né koké) koké we (koké, "I beg you, Koké") -- because it is the most common; there are obviously other similar terms. Favorite wives also like to call their husbands by this name. For everyone it is a term of respect and at the same time it is tender, affectionate, and coaxing.

[888] Old men are given borrowed names, bougna toua, out of respect
576 and veneration, and the reason for this practice is to avoid having to
551 speak their names in vain and unsuitably. The practice is current, and it is even carried to an extreme, for although a child is given a respect name within his family, he is never called by that name. How many people there are whose real name is not known except by close
[553] relatives and friends! All the Dougoutigi, To-n-tigi, Ba-koroba, and Moké-touama received a name on the eighth day after their birth, and the names used to designate them are borrowed names. /80/

888 In the environs of Ségou, where Islam is widespread and spreads
793 farther every day, the sacrificers to the protecting genii of the villages,
576 the gnéna-n-sonna ba, or dougoutigi, have lost some of their prestige,
551 but anyone who respects them, even if he be a Moslem, never speaks their names. At the present time in Bani country, where the old customs and traditions are preserved with jealous care, there is not a

888 child, woman, or young man that can tell you the name of the great
793 sacrificer of the village if the latter is in the least old.* Out of respect
576 and veneration his name is never spoken; he is the head, and if they
551 are questioned all will answer: "Toua si t'a la dougoutigi ko, he has no other name than that of dougoutigi, head of the village." And, in fact, most of the people know no other name for him.

551 This need to avoid speaking the name of whosoever is respected,
576 venerated, or feared goes so far as to bring about the abbreviation of
778 phrases customarily used in salutations (1), so it can easily be imagined

1. See what I said in this connection in the preceding chapter, /section on/ "Reincarnation of Souls," pertaining to Ouentja.

that the name of the fetishes is not known except by their masters and their initiates. Of course, a Moslem, a woman, an uncircumcised man, or an unexcised woman can tell you the number of the gnéna and gnâ owned by the village, and they also know whether the gnéna (djiné) include a Dasiri, Ngolo, Koté, Ntomo, Tauri, etc., and whether the gnâ (boli, sétané) include a Komo, Nia, Douga, Kono, Nama, Bala, etc. But except for the initiates, who could tell you that a certain boli is called Séle, Magné, Toroba, Dono, or Nono, or that the Magna is also called Tjarofign and the Nama, Sirima-n-fign? Only the generic name is known, and it is in good taste not to pronounce even that when extending an invitation to a festival in its honor. The Nama is enclosed in a beehive in the shade of a tamarind tree, which in turn are enclosed in coarse mats, and when an invitation is given to the sacrifice, the most stylish formula is: "Come and see us, an bi djasé (2) son, we are sacrificing to the /81/ palisade." The trumpet

2. Djasé, name of a palisade composed of large mats. Children born at the time of the sacrifices to the Nama, who are dedicated to the fetish, are frequently given the name

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4. Burials of the Circumcised, Old People, Heads of Families, Married and Unmarried Persons, Pregnant Women

Burials of the First Category, Those of Old People

[818] When I speak of old people I mean every Bambara (man or woman) who has grandchildren and so is a grandfather or grandmother. [224 575] When such an old person dies, gunpowder speaks and the shooting is even quite heavy if the deceased belongs to the association of hunters or there is an initiate of that sect (2) among his children. The chief

2. Hunters (douzo) all belong to a special sect. In order to enter it, a man must have passed his tests and killed a deer. The hunter has a special costume. See pp. 140 ff.

764 202 slave or, if there is none, a trusted man runs to notify the headman and his council, and all these dignitaries, spear in hand, come to verify the death and offer the /218/ first condolences to the family. Couriers at once go off in all directions to notify members of the family and friends. The person sent to married children is usually the one who was best man and sometimes the fourouboloma tigi (guardian of the wedding gifts) -- at the marriage. He carries out his mission with tact and delicacy. He first notifies the husband /of a daughter/ who summons his legal wife and orders her to go and take care of her father, who is seriously ill. So she leaves her house knowing nothing, and at least keeping a remnant of hope in her heart. It is only when she is on the way that she learns the sad news.

764 [814] While everyone is running right and left, the women wash the body with an aromatic plant called sou kola (1). They dress it in

1. Basil, a labiata, ocymum album and febrifugum.